

THE
BAPTIST MAGAZINE.

FEBRUARY, 1814.

THE PASSING WORLD.

THE closing year had almost run its course, and the sun which once enlightened it had bade it adieu for ever. The night was calm and gloomy, and well accorded with the feelings of a melancholy mind.

On taking a retrospect of the departed year, its sorrows rather than its mercies were presented to my view; the painful dispensation, the afflictive providence, the disappointed hope, the departed friend, the gloomy prospect, arose in rapid succession, and made me exclaim, "All thy waves and thy billows are gone over me."

Deeply affected with the vanity of earthly pursuits, I committed myself to him who grows not old with revolving years, and retired to rest. The leaden hand of sleep soon closed mine eyes, but a something within bade defiance to his power; the soul, mounted on the wings of fancy, soon seated herself on an eminence above the globe, from whence I beheld the mighty scenery all in motion. A voice now exclaimed, "the world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever;" and demonstrations of its truth were soon presented to my view. On looking backward I beheld cities, kingdoms, empires, Egypt, Babylon, Greece, Rome, rise successively on the stage, glitter for a time and pass away.

Nor were these revolutions confined to cities and empires, for the inhabitants partook of the same principle, some scarcely reared their heads above their native turf, before it covered them; some basked awhile in the sunshine and disappeared; others buffeted the storms and retired from view—none were exempt. "The mighty man, and the man of war, the judge and the prophet, and the prudent, and the ancient, the captain of fifty, and

the counsellor, and the cunning artificer, and the eloquent orator," each appeared, acted his part for a season, and passed away.

I next fixed mine eyes upon a social circle, and these, I thought, appeared safe and happy, but scarcely could I congratulate them on their security, before one of their number disappeared, and while they were mourning his loss, another and another passed away; the survivors renewed their grief, I turned but for a moment, and *they* also were gone.

I then selected an individual from amid this changing group, and I watched him from his entrance till he had finished his race; and of him it might well be said that the lusts or desires of the world pass away. I observed that the first efforts of his boyish mind were directed in pursuit of imaginary good, and the first prize he aimed at was a butterfly; he caught the gaudy worm, but his desire after it had passed away; he perceived his mistake, and as he proceeded another object attracted his attention, and now with extended arms he grasped at the prize, but it was an airy grasp, for in the embrace the desire excited by the object had passed away. Frowning with disappointment he renewed his course, and pursued with rapidity one phantom after another; but in general, when the hour of enjoyment had just arrived, they vanished for ever, or if the object was attained, his desire after it was gone; it proved of a different nature from what he expected, and never fully gratified his wishes. While thus engaged in pursuit of imaginary good, I perceived that "grey hairs were here and there upon him," that his arm became enfeebled, and every effort grew weaker and weaker. Poor man! I exclaimed, 'how great is thy folly;' I looked, and he had passed away.

I drew a deep sigh and turned away from these scenes of vanity, when the voice again exclaimed, "The world passeth away and the lusts thereof, but he that doeth the will of God abideth for ever." I enquired what was meant by "doing the will of God," and "abiding for ever?" The telescope of truth was now applied to mine eye, and far to the right I beheld an immense, an immoveable rock, its foundation was deep as the centre, and its summit was lost in the heaven of heavens; shining with unborrowed light, it cast a lustre all around it, which filled its inhabitants with wonder and with joy. I observed too that some of these inhabitants were a part of those whom I lately be

held passing away with this moving world, but who had obeyed the voice, and had fled to the rock for refuge, I enquired how they came there, for the rock appeared inaccessible, while its overhanging cliffs threatened destruction to the man who dared to approach. The telescope was applied again, and I found that long ago the rock was rent and a passage opened; I repaired to the place to behold this wondrous avenue, and to learn the terms of admission; when high over it, conspicuous as a noon-day sun, I beheld a figure extended on a cross, his countenance beamed inexpressible glory mingled with sorrow and love, and his looks seemed to say 'this is the way the rock was rent and a passage opened.' I then enquired if the passage had been opened at so dear a rate, what wondrous price must be paid for admission; but what was my surprize, when I saw written as with a pen of iron on the rock, "Whosoever will let him come, and him that cometh I will in no wise cast out." At the entrance of the avenue I beheld a fountain into which whosoever entered must plunge; their filthiness, before they washed therein, was no barrier, but it was necessary for them to cast away the whole of their own clothing, to wash in the fountain, and freely to receive a change of raiment; these were the conditions of entrance, but what was my astonishment to see many of the deluded crowd pass by it with a haughty air, on account of its freeness; many indeed plumed themselves with feathers, trimmed up their tattered rags, and approached; but when informed they must leave these behind, they turned with disgust from the fountain, and I saw them no more. Others passed by, at once disregarding the passage and its freeness; but a goodly number I saw came running with anguish in their countenances, crying, "Refuge, refuge:" they looked, they wept, they plunged, were clothed, and were happy.

At length, none saw their need of refuge nor approached the fountain! Almighty mercy was changed into inexorable wrath, and he "swore they should not enter into his rest." He then sealed the fountain, closed the avenue to bliss, and sent a new actor upon the stage; an angel descended, sounding the trump of God, and swearing by him who liveth for ever and ever, that time should be no longer, then with his wing he swept the earth, with all its rebellious offspring, "on to the lake beyond the reach of hope."

After this I heard from the rock, "As it were the voice of

a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying alleluia, salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments; and again they said Alleluia.

W. M.

Ipswich.

ON HALLOWING THE SABBATH.

To the Editor of the Baptist Magazine.

Mr. Editor,

When the light of divine truth first shone with power into my mind, I was desirous of obeying the divine will as far as I could understand it, and paid scrupulous regard to the minutest circumstance which I thought the spirit of the law required, that I might keep a conscience void of offence: but, alas! I have to lament that as light has increased, tenderness of conscience has not always kept pace with it; and that in many cases the conduct of others has been my rule rather my own judgment of the oracles of God. A short time after my mind was impressed with eternal concerns, I was invited by a friend to accompany him one Lord's-day to hear a certain popular preacher in London; I complied, thinking that his conversation might be profitable, and the journey pleasant. Being accustomed to go to church, I was pleased that the church prayers were read where we were going, and was rather mortified in finding that my friend did not much care to be in time to hear them. Going over one of the bridges, I could not forbear expressing my surprize at seeing him buy a penny-worth of cherries; he, however, soon silenced me with "Have you not read what David did when he was hungry?" After having heard three sermons, we returned, and being fatigued in our way home, we stopped at a public house to refresh ourselves. I thought of what David did, but was not quite satisfied, though I supposed my friend must know what was right. A little time after this, I found that the minister of the church where I attended sent his dinner to the bake house on the Lord's-day, and this set aside the resolution I had formed of having a cold dinner on that day, if ever I should be master of a family. This soon happened, but though I sent my dinner to bake, I got

my porter in on Saturday night, till being on a visit to a minister in London, where the beer was allowed to be brought in from the neighbouring tap-room on that day, I fell into a similar practice. I have often wished to have the public opinion of these things, or rather, that the religious public were addressed through the medium of a periodical work, but was unwilling to write myself, 'till having been asked by a member of our church whether it would be wrong to seek after a debt on the Lord's day, when there was no probability of obtaining it on any other day, and reading this morning in my family the 13th chapter of the epistle to the Romans, I thought I would write to you, expecting that if you will insert this letter, it may suggest a hint worthy the attention of your readers, and that some correspondent will probably favour us with a clear statement of a principle by which plain people may ascertain the extent to which the conscientious christian is bound to hallow the Lord's day.

QUÆSITOR.

DUTIES OF CHURCHES TO THEIR MINISTERS.

An Extract from a MS. Sermon by Dr. Gill.

THE persons to whom these duties of obedience are owing are described, as such who have the rule over you; by these are meant not civil magistrates, either christian or heathen — any not christian magistrates, there were none such in Judea, for not of the rulers believed in him, and if they had made a profession of him, they were soon displaced from their rule and government: nor are heathen magistrates here intended. 'Tis true indeed, the apostle always in his epistles recommends obedience to the civil magistrates as "the higher powers." He charges Titus to put those that were under his care in mind of being subject to principalities and powers, to obey magistrates, to be ready to every good work. The same doctrine the apostle Peter inculcates, advising christians to submit to every ordinance of man, to the king as supreme, and to governors under him; but this cannot be designed in this passage, since the business of the civil magistrates is to watch over and guard the persons and property of men; not their souls. This is a business peculiar to another order and set of men; nor are the national ecclesiastical rulers of

the Jews intended, they that sat in Moses's chair, to whom our Lord advised his disciples to pay regard: to do as they spake unto them, but not after their practices; now the case was altered, Moses's chair was overturned; the Mosaic œconomy was abolished; the form, order, and government which before subsisted were altered; the ordinances of the legal dispensation were removed, to make way for those which should not be removed; another kingdom was set up, that shall continue; a gospel church state which shall remain to the end of the world. By the rulers we are then to understand the ministers of the word to whom obedience and submission are due; obey them that have the rule over you; that are set over you in the Lord, acting under him; and who rule well according to the rules Christ has given them; not in a despotic, arbitrary, tyrannical way, as Lord's over God's heritage; but in meekness and fear according to the will of God, being examples to the flock. The word that is here used may properly be rendered *guides*, obey them that are your *guides*, your leaders, that guide your feet in the way of peace, that lead your souls to Christ, his person, his grace, his righteousness; that lead you to understand the sacred scriptures, and the mysteries of divine grace—the duties which are required and called for; and to these persons you are under government, and to them you are to yield obedience and submission; these are to be obeyed. In what respect? In the ministration of the word and the administration of ordinances; in all the wholesome advice, counsels, and admonitions which they are enabled to give on certain occasions. They are to be obeyed in their ministrations of the word, that is, their ministrations are constantly and carefully to be attended to; for if it is the duty of common hearers, if it becomes them to wait at wisdom's gates and watch at the posts of her doors, then much more such who have given themselves up to the Lord, and to one another in holy fellowship. These by no means, upon no consideration, are to forsake the assembling together, when health and opportunity serve, as the manner of too many is. They are not only to attend upon the ministration of the word, but regard what is said, to receive it as the word of God, and not as the word of man; they are not, indeed, implicitly to believe every thing that is delivered; they are “not to believe every spirit, but to try the spirits whether they be of God,” to examine if what is said is according to the standard of faith and practice, as the noble Bereans did, to search the scriptures to see if these things be so; and hav-

ing so done, and finding them agreeable to the divine rule, they are to give credit thereto, and stand fast in one spirit in the belief and profession thereof. This is the obedience of faith, required of all those that are under such spiritual governors and guides. As the contrary to this is very pernicious, so it is highly resented by God. What shall we then say of those that obey not the gospel of Christ? These persons are to be obeyed also in the administration of ordinances, that is to say, when they are called by the church to administer the ordinances of the gospel, the members thereof ought to give their attendance, this is one branch of obedience due to them that are set over them in the Lord; they are to be followers of them so far as they are of Christ, and so doing, they are praise-worthy, as the church of Corinth when they kept the ordinances, delivered to them by the apostle. One branch of the minister's work is to admonish and advise upon certain occasions; these admonitions are to be attended to, so far as they appear to be according to the dictates of reason, and the rule of the sacred writings.

Submission also to these persons is another branch of duty that is to be yielded to them; "*and submit yourselves,*" that is, to those laws of Christ's house, of which they are the interpreters and executors; for as their work is to show the house of Israel the form of the house, the children of God and the members of churches are to submit to those laws, those rules and orders which are delivered in the sacred writings; they are to submit to all sincere reproofs and rebukes which are delivered in the name of the church, as carrying proper weight and authority along with them. "If any man obey not our epistle, mark that man, and have no company with him, that he may be ashamed." Moreover this word "*submit*" carries in it an idea of reverence, respect, honour, and esteem, as such persons in such an office and station ought to have. These are to be "*known*"; that is, they are to be taken notice of with some proper marks of esteem. They are to be "*highly esteemed for their work's sake,*" they "*that rule well and labour in the word and doctrine are worthy of double honour,*" that is, of a larger share thereof. Now you, the members of this church, are to behave in this manner to your minister, your pastor, elder, or overseer, whom you have this day invested with the pastoral office, and who hath taken the care and oversight of you. You are thus to obey and submit to him, that is, you are constantly to attend the ministry of the gospel by him, and administration of the ordinances; you are to attend to his admonitions,

counsel, and advice; you are to attend to the rules and laws of Christ's house, as they may be faithfully explained and put in execution by him in your name. You are to regard all sincere reproofs and rebukes which are delivered in your name; particularly you are to honour and esteem him in the Lord for his work's sake.

REMARKS OCCASIONED BY A FUNERAL SERMON,

For the late Mr. Wm. Taylor of London.

COMMON truth is of the greatest importance. The frequent occurrence of the doctrine of salvation by Christ, to those who are ever thirsting after novelty, may be disagreeable; but it is not so to serious christians. On all occasions they find in it rest for their souls, and on the approach of death and eternity, it is peculiarly interesting. Others may take comfort from the consideration of what they have done, but the believer in Jesus, whatever may have been his attainments, will think nothing of them as a ground of hope, but will look for mercy among the chief of sinners.

Such appears to have been the spirit of the venerable man on occasion of whose death this sermon was preached. He was an upright, generous, and uniform christian character; but when he thought of appearing before God, his only hope was in the true saying, "Jesus Christ came into the world to save sinners."

In the codicil of his will Mr. Taylor wrote as follows:—"As Mr. Booth frequently mentioned in public the death of his members, if any notice is taken of mine from the pulpit, it is my express desire that nothing be said of me *by way of character*, and request a sermon may be preached from the first chapter of the first epistle to Timothy, and the fifteenth verse."

This extract being read in the pulpit, Mr. Newman must have felt himself obliged to conform to it. If I have been rightly informed, it was the same in substance as the dying request of Mr. Booth. I have no suspicion of either of the worthy characters being influenced by an affectation of humility: from personal acquaintance with the men, I give them full credit for sincerity: and if what is said of character on such occasions must needs be for the sake of either eulogising the dead, or flattering their sur-

viving friends, their dying prohibitions must be approved. But are there no ends to be answered but these? It is said of the righteous, "They shall be had in everlasting remembrance:" but if nothing is to be spoken of them, neither should it be written; and if so, how are they to be remembered? Was there nothing in the lives of a BOOTH and a TAYLOR that might have been recorded to the glory of God, and for the example of other christians? There are lives, I acknowledge, which the sooner they are forgotten the better; but if when the grace of God furnishes an eminent example, we are to be prohibited the means of observing it, why was it given? Whatever might be the motives of these excellent men, I cannot but consider them as doing violence not only to the best feelings of human nature, but to the very workings of christian affection. If nothing is to be spoken of the character of the dead, why has the holy spirit recorded in a way of approbation the expressions of love and grief on the death of Dorcas? Knowing the customs of her country, she might have left in her will that the widows who might attend her funeral should not, while weeping over her corpse, "shew the coats and garments which she had made while she was with them!" If nothing ought to be spoken or written of the characters of the dead, why did the apostle hold up to the Hebrews the examples of their worthy predecessors, who through faith had overcome the world? So far is he from any such opinion or feeling, that in recounting their achievements he is wrought up to a holy extacy. "What shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and the prophets!"

Nor do I perceive any propriety in what has been alleged concerning this practice, that if we tell of their excellences we ought also to tell of their faults and defects; as the scriptures hold up those of David, Peter, and others. That there are cases in which faults and defects require to be held up for the purpose of *warning* is allowed: such were those above referred to; but I do not recollect an instance of the faults or defects of good men being held up in the scriptures, which were not at the time *publicly known*; and where the object of the sacred writer was to exhibit holy example, even these were omitted. The writer of the book of Judges in giving the history of Samson, records his faults as well as his excellences; but the apostle in recommending him as an example, exhibits only the achievements of faith. David in his

eulogy of Saul and Jonathan, though the former was a wicked man, and had done him much injury, passes over all his evil deeds, and speaks only of what was "lovely" in him. Surely we shall do well to follow the examples left us in the scriptures, lest in avoiding to be seen of men, we put our candles under a bushel; and lest in endeavouring to preclude the abuses of eulogy, we suppress the operations of love.

I should rejoice to see recorded in the pages of our Magazine, faithful, minute, and candid accounts of these venerable men, free of all invidious reflections on others with whom they might have occasionally differed; and which surely might be drawn up by some one who has been intimately acquainted with them from the beginning.*

Mr. Newman, being restricted by Mr. Taylor's particular desire, has in the sermon merely discoursed on the passage furnished him for the occasion. He first considers the fact "Jesus Christ came into the world to save sinners—even the chief of sinners"—Secondly, establishes the *truth* of it—Thirdly, shews it to be universally *interesting*—and concludes with a few reflections. These are, that if the gospel be undoubtedly true, and universally interesting, it should be addressed to all—received by all—and professed openly and supported by all—that in this way all must be saved who are saved—and finally, that the charge against the doctrine of grace abounding to the chief of sinners leading to licentiousness is totally unfounded.

In discoursing upon the *benefolent design* of Christ in coming into the world, Mr. N. quotes a passage from Bishop Horsley, who argues from the miraculous conception of Christ, some higher purpose of his coming than the mere business of a teacher. In addition to this it ought to be considered whether his coming into the world *with design* be not absolutely incompatible with the idea of his being a mere creature, who had no prior existence. When a man is born he is said to "come into the world;" but no mere man ever came into the world *with design*: this is peculiar to Him who was *with the Father* ere he was *manifested to us*. He, as to his pre-existent nature, was incapable of dying, and therefore is represented as *taking part* of ours, that he might die, and "by death destroy him that had the power of death, &c." He who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took

* The writer of this article would have been happy to have written a memoir of one of them, had he been possessed of the materials necessary for the purpose.

upon him the form of a servant, and was made in the likeness of men. This is that *grace* of the Lord Jesus Christ which the Corinthians were said to *know*, "that though he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich." Each of these passages expresses a *design* in his coming into the world, which can never be made to agree with the notion of his being a mere creature.

The principles contained in this sermon will, I hope, be held fast and taught not only by the preacher, but by the young men committed to his care.

At the end of the sermon is an *appendix*, containing a few particulars of Mr. Taylor, and of the public institutions which he patronized. The present extraordinary exertions in the christian world furnish a loud call to christians, especially to those whom God has intrusted with a large portion of this world's goods, not merely to *admire*, but to *imitate* his conduct.

G.

INFANT COMMUNION.

As much proved by Scripture and Antiquity as

INFANT BAPTISM.

To the Editor of the Baptist Magazine.

Mr. Editor,

THE zeal which has lately been expressed, both from the pulpit and from the press, to prove the right of infants to the ordinance of baptism, leads me to hope that the period is at length arrived, when we may expect the primitive practice of admitting infants to partake of the Lord's supper will be revived in these western churches. It cannot be proved that this duty is not as plainly stated in the scripture as the other;—or that there is any propriety in admitting them to one sacred ordinance, and refusing them the other. Though I cannot allow that the Baptists are right in refusing baptism to children, yet I will allow them the praise of consistency. It is not to be wondered at, that those who either cannot or will not see the evidences for *Infant Baptism* from scripture and antiquity, should be equally blind to the evidences from both for *Infant Communion*. Our friends, called Quakers, also, who consider the common administration of what is generally called the Lord's Supper as a carnal ordinance reject baptism upon the same ground. But the Pædobaptists (in this part

of the world at least) are all gone out of the way; for while they are strenuous for bringing infants to baptism, they totally neglect, if they do not disapprove, bringing them to the table of the Lord. As I understand the learned works of the Rev. MICAIAH TOWGOOD on the subject of Infant Baptism, are about to be re-printed, with a strong recommendatory preface by some eminent ministers; will you give me leave to bring before the public, through the medium of your Magazine, a learned work of another celebrated champion of the Dissenters, in favour of Infant Communion? O that it might obtain from these zealous ministers the same respectful attention.

The work I refer to, Mr. Editor, is entitled, "*An Essay in favour of the ancient practice of giving the Eucharist to children, by the Rev. J. Pierce, of Exeter, author of the Vindication of Dissenters against Dr. Nichols. Printed in London 1728.*" I cannot help adopting their address in reference to my favourite author, only changing the name. Mr. Pierce "makes a direct appeal to divine Revelation and authentic History; his statements are fair and accurate, his criticisms learned and solid, his reasonings manly and conclusive, and in every part he displays the spirit and candour of the gentleman and the christian."

I shall proceed to give a few quotations from this celebrated work, hoping some friend of the infant members of the church may soon present the whole to the christian public, as worthy their highest regard and consideration. Mr. Pierce says, "'Tis well known that the practice of giving the eucharist to children is at this day, and has been for many ages past, used in the Greek churches, which are not of the Romish communion." To prove this, he produces the following testimony of the learned Dr. Wall, who says, in his history of Infant Baptism, p. 51, 'Very near half the christians in the world do still continue that practice. The Greek church, the Armenians, the Maronites, the Caphti, the Abassins, the Muscovites, as is related by Jeremias, Brerewood, Alvarey, Ricaut, Heylyn, &c. and so, for aught I know, do all the rest of the eastern christians.' In another place, the Doctor says, 'This rite was introduced among the Greeks some time between the year 400 and 1000.' So that according to Dr. Wall's own confession, (says Mr. P.) it has been the practice of the Greek church for seven or eight hundred years!"

Another argument our learned author produces is, that "the Lord's supper was for several ages together given to infants in the western churches; and was not laid aside in them till the eleventh or twelfth century, when the grossest corruptions and abuses

in this sacrament came in amongst them!" In proof of this, Mr. P. produces many canons of general councils to prevent the profanation of the elements. "The first council of Toledo, A. D. 438, enacts, 'If any one does not swallow the eucharist when he has received it of the priest, let him be excommunicated as a sacrilegious person.' In another council at the same place, A. D. 675, this rule was prescribed, 'Care is to be taken respecting infants, that they should not, without the utmost necessity, receive any food or suck after they are baptized, before they communicate in the sacrament of the Lord's body.' Dr. Cave supposes the book which contains this rule to be written in the eighth century." Passing a variety of proof produced by Mr. Pierce, I mention a remarkable circumstance in the writings of St. Cyprian, which first led Mr. P. to think on this subject. "As this father lived about 150 years after the apostle John, it is so much the greater proof that Infant Communion was an apostolical practice! Hear (says St. Cyprian) what happened, myself being present and a witness thereof. The parents of a little girl fleeing out of the city were, through their fright, less careful of her than they ought to have been, and left her behind to nurse. The nurse carried her to the magistrate. They brought her to an idol, where the people were gathered together, and because she was too young to eat flesh, they gave her some bread crumbled with wine, which was left of the sacrifices of those miserable idolators. After this the mother took her home, but the girl could no more declare or shew the horrid fact, than she could before understand or hinder it. The thing not being known, it happened the mother brought her with her when we were administering the Lord's supper. The girl being placed among the saints, was not able to hear our prayers, but began to cry out bitterly, and to be grievously tossed through the disorder of her mind; and as though an executioner were racking a confession from her, her ignorant soul at that harmless age acknowledged, by all the signs she could, a consciousness of the fact. The consecration being ended, when the deacon offered the cup to those who were there, and among the rest her turn came; she, through a divine instinct, turned away her face, shut her mouth close, and refused the cup. The deacon persisted in his offer, and forced some of the sacramental wine into her mouth, whether she would or no. Thereupon, she fell a sobbing and vomiting. The eucharist could not continue in a mouth defiled with idolatry. The drink sanc-

tified in the blood of the Lord, forced the way out of her polluted howels. So great is the power, so great the majesty of our Lord. The secret works of darkness are disclosed by his light, nor could hidden crimes escape undiscovered by God's priest. This happened in the case of an infant who was not yet old enough to utter another person's crime with reference to herself."

Dr. Wall also, p. 513, mentions this remarkable story, but thinks the girl must have been four or five years old. This sentiment Mr. Pierce successfully combats, and by eight arguments proves her to have been "no more than one or two years old, if so much." "I desire the reader (says Mr. Pierce) would a little reflect upon what I have cited from St. Cyprian, and take notice how very accidental his first mentioning this custom was. He, to represent to the people the great danger of communicating in idolatrous sacrifices, relates a story concerning a little girl that had been carried to an idol feast, and was afterwards brought to the Lord's table, where she was not able to communicate by reason of her having been before defiled with idolatry!"

Were it not for occupying too large a portion of your pages, I should have extracted some of Mr. Pierce's *scriptural authorities*; but this I must defer at present. I cannot, however, conclude without observing, that the testimony of St. Cyprian ought to weigh with those who think him a high authority for the antiquity of Infant baptism. Those christians who insist upon *scriptural precept or precedent* as necessary to justify the adoption of any religious rite, I know will consider the arguments adduced as of no avail. These, however, are not numerous: if I can only prevail upon the members of roman catholic churches in the united kingdom—the members of the established church—the different congregations of methodists, independants, and presbyterians, who practice Infant baptism, to revive this long-neglected practice, I shall not have laboured in vain. Let all such reflect upon our Lord's declaration, *What God hath joined together let not man put asunder.*

A LOVER OF CONSISTENCY.

RELIGIOUS EDUCATION OF CHILDREN.

Extract from an American Circular Letter.

THE duty of educating children religiously, is taught with great clearness and authority in the Old Testament. It is also recognized and enforced in the New.

David informs us, that "God established a testimony in Jacob, and appointed a law in Israel, which he commanded their fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

Jehovah expresses his high approbation of Abraham in this particular, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Many of the instructions contained in the book of Proverbs are to be understood as addressed by a father to his children: and in the 4th chapter, Solomon bears an honorable testimony to the faithfulness of his father David, in respect of the pious instructions he had given to himself.

In the New Testament, parents are directed to "bring up their children in the nurture and admonition of the Lord: and not to provoke them to wrath." Religious instructions are given to children by the apostle Paul in his epistles, furnishing thereby an example for gospel ministers in succeeding ages. And our divine Lord says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." He also declares, that the children in the temple, crying Hosanna, rendered an acceptable service to God. We are authorised therefore, to say, that when the spirit of the gospel reigns in the hearts of men, that prophecy of gospel times, delivered by Malachi, has its accomplishment—"The hearts of the fathers are turned to their children, and of the children to their fathers," in tender affection, and in pious, mutual concern for each others salvation—for the honour of God, and the interests of his kingdom.

Prudent, pious parents will, as they have opportunity and ability, bestow such an education on their children as may best fit them for business, and for an useful, respectable standing in

society: and this is no doubt their duty. But the grand concern is to give them a truly religious education.

This appears to be not only the just concern of parents, but of churches also; in which the parents are members. It is the concern of churches that parents perform their duty toward their children; and that the public and private instructions of the church be directed in a manner best suited to answer this end—the religious improvement of children. But with the duty of parents we are now particularly concerned.

The passage quoted above from Paul's epistle to the Ephesians, is directly to the point, and includes a negative and positive duty. First, parents *must not* provoke their children to wrath; secondly, they *must* bring them up in the nurture and admonition of the Lord. The first forbids a harsh, rigorous spirit and conduct. The second consists of two parts, nurture and admonition; and implies a tender concern for the children's spiritual interests; and a becoming zeal for the divine honour.

The word nurture, in its general meaning, includes supplies for the body, food, raiment, &c; but here, it appears to intend principally, religious instruction, encouragement and comfort; together with all the affectionate, pious attentions which may be suited to the state of children as objects of religious care.

"Thou shalt teach them diligently to thy children," was the command given by Moses: and it is plain from the nature of the duty, as well as from what the gospel enjoins, that this was not one of those statutes which were to be abolished; it is not ceremonial, but moral and religious. Thou shalt teach them diligently. Diligence improves time and opportunity; selects the best means; and makes due application of them, for the accomplishment of its purposes. The parent must begin early, "and teach the young idea how to shoot." He must endeavour, with the first dawn of reason, to instil into the mind those principles of truth and duty, of piety, justice, and benevolence, which have the most benign influence, in forming the temper and directing the life. The being, perfections and law of God; the characters, grace, and salvation of our Redeemer; the offices and work of the Holy Spirit, the evil of sin and its dire consequences: man's fallen, guilty state; the nature, and necessity of conversion, the commands and ordinances of Christ, the importance of death, judgment and eternity, are subjects on which the pious parent will naturally insist, in giving instruction. In this under-

taking four grand intentions are to be pursued—these are, enlightening the understanding, gaining the consent, influencing the affections, and affecting the conscience. But if an inspired apostle was careful not to mar the work of instruction, by giving strong meat to young converts; and therefore fed them with what he terms milk—truths, which they could understand, and well suited to their circumstances; so it becomes the christian parent, to suit his instructions to the age, capacity, and other circumstances of the child: and, uniting this prudence with diligence, to proceed in his work of love till the object of his care shall have arrived at maturity.

Admonition, we conceive, includes warning, expostulation, reproof and correction: all of which may be, at some time or other, necessary for every child; and must then be exercised with that authority which God has given to parents for their children's edification, and not for their destruction. Not to make them the slaves of men, but the servants of God. Restraining them, when their inclinations lead them to the practices and places of sin, requiring them to attend the worship of God, both in the family and church, and that with order and decency; and administering reproof and correction for sin, are proper exercises of this authority. But neither is instruction, nor admonition rightly administered, unless it be in the nurture and admonition of the Lord—in the fear of God, with a regard to his glory, and according to the tenor of his word. His name also should be owned, and honored, in the transaction; the expressions of his will set before the child in giving instruction: and the evil of sin strongly represented, as an offence against him, in reproof and correction. In such use of these means, we may hope for the blessing of God both to our children and ourselves: then they become properly means of grace; especially when united with earnest prayer to God for our children; and that his blessing may make the means effectual.

In a general scheme of christian education, family religion, or the worship of God, must hold a distinguished place in family transactions. On this the children should attend; hear the word of God seriously read, and learn to adore the eternal King; to ask his mercy, and speak forth his praises. They should also be taught early to read the word of God, that they may consult it for themselves; and this duty, together with secret prayer, and others of a similar nature, ought to be seriously and affectionately enjoined.

While the mind is in its young, and consequently weak state, forms of prayer, affording a directory, we think, are proper ; and catechising appears to us to be of excellent use, not only to the youngest, but also to the more advanced. We are aware that the last mentioned articles are objected to by some ; but we think without just reason. To confine devotion to forms, especially in the case of those whose minds have received religious improvement, and have arrived at maturity, is no doubt very wrong and unscriptural. But as forms afford direction and assistance to the weak and inexperienced, we think they may be used to the glory of God. If it were not so, would our Lord have taught his disciples a form ? Or, would so many prayers have been recorded in the scriptures as we find there, adapted to the state of inquirers, penitents and believers ? But children should be taught not to rest in forms, that prayer is the utterance of the heart ; and that the language which is best suited to express the feelings of the heart, in pious affections towards God, is most proper.

Catechising by a form of words has been objected to, on two grounds. 1st, Because forms drawn up by imperfect men may contain errors, and thus mislead the mind. 2dly, Because it may be the means of filling the head with knowledge, while the heart is left unaffected, and thus become an occasion of deceiving persons into a persuasion, that they possess religion, when they can speak readily and intelligently on the subject ; while yet, they remain destitute of an experimental acquaintance with it. It is granted that these evils in effect, as consequences of teaching catechisms, are possible ; and, we doubt not, do too often really exist. But the same objections will lie against preaching, religious conversation, and reading books on religious subjects. These all have their imperfections ; are in some degree mixed with error ; and may, in one form or other, mislead the mind. They are likewise, all of them, means for communicating knowledge, and persons by attending to them also, in a certain way, may get their heads enlightened, while their hearts remain unsanctified. Would the objector therefore have all these means suppressed, in order to promote the interests of vital religion ?

The truth appears to be this, that though imperfection attends all we do, or attempt, and the best means we can use will fail to have their proper effect on some ; and though in religion we are dependent on divine grace for success in every undertaking ;

yet, it is our indispensable duty to make use of the proper means which God has placed within our power. In the right use of them, his blessing will be obtained; by their neglect, or abuse, guilt will be incurred. Catechising is certainly a reasonable service, and appears to come directly within the meaning of those divine commands which we have quoted above, both from the Old and New Testament. And when a catechism is carefully formed from the scriptures, which it should be, it becomes a very proper and useful foundation for religious instruction. The arrangement of subjects in a clear, regular order, assists the understanding and memory. But as not the catechism, or confession of faith, forms the rule by which the christian's faith and practice are to be regulated, but the word of God; so should the understanding and conscience of the pupils be constantly referred to that sacred word, for decision, on every subject considered; and for forming their own judgment on its meaning. The christian parent, therefore, must not content himself with teaching the child to rehearse a catechism. His endeavours should extend much farther—even to have the truths it contains understood, felt, and regarded as the truths of God. For this purpose it will be found necessary to ask many questions, subordinate to those contained in the catechism; and to give much explanation and exhortation.

Though information may be abused; yet, surely, ignorance is not more favorable to religion than knowledge. By the prophet Hosea, Jehovah declares, "My people are destroyed for lack of knowledge." And when he promises faithful ministers to his church, he says, "I will give you Pastors according to my heart, who shall feed you with knowledge." A great reason why knowledge has been abused, we apprehend, is this; instructors in communicating it have only employed the memory, or, at most, addressed the understanding. But we have seen that an important part of their concern lies with the affections and conscience. The faithful instructor, also, will show how knowledge may be abused.

While considering objections, it may be proper to notice some sentiments which if not advanced as objections against the use of the means of grace, yet operate, in many cases, to produce neglect, or abuse of them. Such are the sentiments which some found on the divine decrees. That all events of time fall out agreeably to what the blessed God has decreed to do, or permit,

we hold to be a sacred truth ; but, at the same time, we consider it our duty to maintain, that his decrees do not clash with his commands and promises. God's decrees, with reverence be it spoken, may be considered as *his* rule ; the commands and promises form *ours*. The man therefore who forbears, or neglects to use the means of grace for the benefit of others, or himself, from the consideration that if God has not decreed to bestow blessings, they will not be granted ; and if he has they will be bestowed in some way or other—this man does an injury to his own soul, and sins against God, both in his sentiment and conduct. For “to him that knoweth to do good and doeth it not, to him it is sin.” It is requisite that we perform our duty, and it is enough for us to know, in such cases, that God has connected the means with the end, as we have before stated. We also should consider that it is not for us to know “The times and seasons which the Father has put in his own power ;” for “Secret things belong to God.”

We have seen that the religious education of children is an important christian duty. Let parents, ministers, and churches lay it to heart. Let it be carefully attended to by them, as a general mean of grace itself ; and let them unite in it, a serious use of all the other means of grace proper for so important and useful an undertaking. Baptism and the Lord's Supper, according to our sense of the scripture and view of the order and worship of the New Testament church, do not belong to children ; till they, as other converts, are instructed in the knowledge of Christ, and are willing to follow him. But it is our great concern to bring them to these holy ordinances, in God's appointed way. Our hearts should be set on this work : and all our endeavours to instruct and improve our children should be united with earnest prayer to God for them—that the Holy Spirit may make our endeavours successful ; by enabling us to use the means aright, by inclining the children's hearts to receive godly instructions, and by giving those instructions their proper effect.

Brethren, the trust reposed in you, as parents, is an awful one ! Rightly executed it may be the happy means of preventing an inundation of vice and corruption in society ; of promoting personal virtue and true honour, of training up disciples for Christ, who may do honour to his truth and cause in his church ; and of preparing immortal souls for glory in the Heavens. A neg-

fect of this trust will bring certain guilt and shame on yourselves; and, you have reason to fear, will be followed with eternal ruin on the souls of your children.

TO PROFANE SWEARERS.

THERE is a certain habit universally prevalent, a habit *exceeded by no other* in vulgarity, wickedness, and depravity—that of profane swearing. Indeed few evil habits are of more pernicious consequence, or overcome with more difficulty, than this *very odious* one. A vice, so wanton, and yet so wicked, cannot perhaps be found on the catalogue. In itself it is a practice manifestly low, ridiculous, savage, irreverent, and highly blasphemous, and an intended, palpable outrage of God's repeated, positive, and most awful command.

We read of *Heathens* who never mention the name of the Supreme Being, but with manifest marks of solemnity, awfulness, and reverence. But cast a view over the generality of men in our days; cast a view over those who are distinguished from *Heathens* by that important name *Christians*!

You will then see numbers in all classes; in all the articles of amusement and business, in the continual habit of the worst profaneness; utterly insensible to shame and remorse; you will see the blotted vocabulary of oaths ransacked for the most blasphemous. This daring defiance, of not only divine, but human authority, developes a feature in their character, at which humanity shudders! Yes, it developes an expressive feature, presenting a horrid presage of their destiny. "But," say many, "almost every gentleman swears"—Infatuated wretches! Is profane swearing the criterion of a *gentleman*? Do you style that man "a gentleman" who is guilty of this vice?—Observe, and you will see, that the *meanest scullion*, is addicted to profane swearing. Heat of passion too, is used as a defence, and thus the commission of one crime is made use of to cover the guilt of another. Inconsiderateness and anger are weak and odious pretences. The man of sense disdains them.

All ye profane swearers! What pleasure, or prospect of future advantage can you boast of? You cannot even say, you feel any satisfaction, or hope to meet with any benefit from this

foolish habit—desist then, from the detestable habit of swearing, and “be not deceived, God will not be mocked: whatsoever a man soweth, that shall he also reap.”

Papers from the Port-folio of a Minister.

Indian Manners and Customs.

The White Elephant (so called by the Burmans): supplied by Mr. Felix Carey.—This animal is merely a variety of the common species. The skin is of a dirty flesh colour, with a few scattered hairs of a brownish white bordering upon brown. Those who may have seen the white buffalo in Bengal may form a pretty correct idea of this animal. This variety of the Elephant is found in the thick forests which abound in the Burman dominions, and upon the confines of China and Siam, but is very rare.

When one of these animals is found, intelligence is immediately forwarded to His Burman Majesty, and the greatest attention imaginable is paid to it by every member of government where it is discovered, until further orders. If it prove one of the real sort, it is ordered to be conveyed to the capital at the expense of government, and every attendance which would be paid to the king himself is paid to this huge animal. Upon its arrival at the capital, it is installed into the kingdom, and has its palace and establishment equally as superb as that of the king, if not superior to his.

The present white Elephant which is at *Umura-poorā*, the capital of the Burman dominions, is said to be nearly white, and by all accounts is one of the whitest of the sort which has been seen. This animal has his palace of the same order and equally as magnificent as that of the king. Like the king and princes, it has its establishment of four woongees or prime ministers, with every other under officer of government to attend upon it. Its betle-box is made of pure gold, beset with precious stones. Its spitting pot, the large bowls or troughs out of which it eats and drinks, with the utensils to receive its excrements, are all of pure gold. Its umbrella is like that of the king. It is furnished with beds to sleep upon of velvet or the best scarlet broad-cloth; its trappings and clothing is made of the richest stuffs the country can afford. Chains of gold, beset with diamonds, rubies, emeralds, and other precious stones, adorn its neck. It is constantly fed

with the tenderest herbs, rice-milk, sweetmeats, and every other dainty of a farinaceous nature the country produces. In short, the whole furniture, establishment, and food of the Elephant is like that of His Majesty. The king himself pays his obeisance to it; on which account also it is held in the greatest reverence by the poorer sort. A king who has obtained one of these Elephants, has attained, in the Burman opinion, to the highest degree of honour he can assume. A king is not esteemed a complete sovereign until he is possessed of a white Elephant. Hence one of the titles of his Burman Majesty, "sole sovereign of all the white Elephants."

The prime ministers and other officers which compose the white Elephant's establishment, transact all government affairs in its name. Those who may have any public business to transact with the king, whether they belong to the Burman nation, or to any other, are obliged to pay their respects, and make their presents to this animal, before they can have an audience of His Majesty.

The reason why this animal is held in such esteem, and is considered as an appendage to royalty, is, because Boodh, under all his incarnations, when king, was attended by this appendage, and when he transmigrated into a superior state, his elephant with the rest of his attendants were transformed into superior beings with him. Hence the white Elephant is considered by the Burmans as indispensably attached to deity, or to sovereignty. It is from this idea also, that all other Elephants are said to belong to His Burman Majesty, and no one of his subjects has a right to be the owner of one, unless the honour be conferred upon him by the king. His Burman Majesty is also styled the sole sovereign of all the Elephants upon *Jumboo-dweepa*.

About four months ago, one of these young animals was caught, and sent up to the king; the boat which was to convey it had a royal pavilion erected on it, and was rowed in state by other war boats, exactly in the same manner as the king's own royal barge: a temporary palace was also erected at every station where it made any stay. Every member of government through whose provinces it passed, was obliged to pay his obeisance to it, as well as every attention which lay in his power in order to render its voyage comfortable. *Upwards of sixty young women, torn from their husbands and families, were obliged to attend and GIVE IT SUCK!!* This, which I saw myself, was perfectly black, with the exception of a few white hairs about its body and neck.

People living in boats in the mouth of the Ganges.—Brother Cornish, in a recent letter to brother Ward, communicates the following article, the first fact contained in which was before unknown to us: He lives in that part of Jessore which approaches the Sunderbunds: "There are in these parts a set of people that live entirely on the water in little boats: in these boats the whole family resides, composed of men, women, children, goats, monkeys, fowls, birds, &c. &c. The men beg and catch game; the women's employment is the same as others in this country, with this distinction, that they pull the oars and steer the boat. Near many of our factories we have, if I may so call it, whole villages of them put up in the creeks during the present stormy weather. Are not these people somewhat like those in China, who live nearly in the same manner?—There is a tree in our factory idolized by the natives; it is composed of two species completely grown into each other: the trunk is composed of one solid piece, and by nothing but the leaves can you know it to be two trees. The people inform me, that when they were planted, the proprietor at great expense used gratuitously to feed all travellers that called, and for years kept a man to watch over the tree, and water it daily. How long will they spend their money for that which is not bread? I have cut five or six of the branches of this tree, which is accounted a sacrilege.

Obituary.

Mrs. LYDIA RANDALL.

It is not to eulogize the dead, nor to flatter the living, but to record the riches of divine grace, that the following obituary of a departed friend is sent for insertion; hoping it may have a tendency to stimulate christians to *press towards the mark for the prize of their high calling of God in Christ Jesus.*

Her original name was Morning; but a few years since she united in marriage with Mr. Randall, a member of the church at Walthamstow, near London, un-

der the care of the Rev. Mr. Collison. In this village she was much respected, as also in the church, where she was a member. Funeral sermons were preached by Mr. Collison at Walthamstow, and by her Pastor, Eagle-street, from a text of her own selecting, 1 Cor. xv. 56-57, 58.

The following particulars are extracted from an account written by herself, at the request of one of her intimate friends.

"From a child I had serious impressions upon my mind, being blessed with a pious mother who

brought me up in the nurture and admonition of the Lord. I remember that when very young I took a pleasure in hearing her converse with good people; and would often listen to hear her engaged in secret prayer, though I was much afraid of being seen. I thought I should be religious as I grew up, but resolved never to make a public profession of religion, as I feared I should bring a disgrace upon it. I at length heard a sermon from *For we must all appear before the judgment seat of Christ, &c.* It appeared to me the preacher spoke to me, as if he exactly knew my case. I was afraid to close my eyes to sleep, fearing I should awake in everlasting misery. It was suggested to me that I should not be heard if I prayed, as I was only an hypocrite. These painful convictions continued for a long time, I resolved week after week to set about a reformation in my words and actions, but alas! I made poor progress in these attempts, as I was always doing something that increased the distress of my mind. I have reason to say, *He is found of them that seek him not*; for I was convinced there was no way to obtain ease and rest, but by Jesus Christ; at length I was constrained to come to Jesus as a poor guilty sinner, determined, if I perished, I would perish at his feet; and resolving to mention his righteousness and his only. I was much encouraged about this time by many precious promises being upon my mind; especially *Whosoever cometh unto me, I will in no wise cast out.* O how did I admire that word, *whosoever!*

She goes on to mention the spiritual edification she derived from the preaching of Mr. Medley, late of Liverpool; Mr. Percy; Mr. Martin, then of Grafton Street; and Mr. Hopkins, of Eagle Street. Finding the ministry of the last mentioned person most profitable to her, she was baptized and united in that church, Oct. 22, 1786.

"I shall never forget," says she, "what I felt when I came before the church, I was so struck with a sense of my being one of the vilest sinners, and of the goodness of God to me, that with wonder I called out, *Why me, Lord? why me? why such a vile sinner as me? why me? yes, and I now believe, if through grace, I ever get to heaven, this will be my song to all eternity,*

Why was I made to hear thy voice,
And enter while thine's room;
When thousands make a wretched choice,
And rather starve than come?

Depending upon the promised aid of divine grace, and seeking the influence of the holy Spirit, she was enabled to persevere, and to maintain an honourable christian profession in the different stations in society she was called to fill. She had for several years been subject to affliction, and at length after an illness of a few weeks, she finished her course with joy.

The following is the account given of this event by her surviving partner, in a letter dated Nov. 24, 1813.

"At the beginning of her illness she complained very much of the darkness of her mind. She wished me to engage in prayer with her. After prayer, the precious promises of the

gospel greatly supported her mind. I think she must have mentioned at least fifty passages of scripture; such as, *I will never leave thee nor forsake thee, I will be thy guide even unto death.* The 23d and 51st Psa. were of much comfort to her, she continued in a very happy frame of mind for some time, repeating many sweet Hymns of Dr. Watts, and Mr. Newton. She suffered greatly for several days, but about half an hour before her death, she said to me, 'my dear, the conflict seems nearly ended.' I said, 'I trust that the Lord is about to take you to himself.' She then repeated these lines,

Though painful at present.
 'Twill cease before long;
 And then O how pleasant,
 The conqueror's song."

Soon after, she said 'do not be alarmed, but I think I am dying;' then laying her head back, without a struggle, she resigned her redeemed soul into the care of her saviour."

MRS. CROFT.

If historians feel a pleasure in narrating the achievements of statesmen, warriors, or heroes, surely the christian minister must feel an equal or superior pleasure while recording the virtues of those, who having served God in their day and generation, have finished their course with joy, and now inherit the promises. Permit me then to request the early insertion in your useful magazine, of a few brief memoirs of my late highly respected and much-valued friend, Mrs. Ann Croft, whom God has lately taken to himself.

The place of Mrs. Croft's nativity was a village near Ross, in Herefordshire, where she spent the former part of her life. After living some time in Bristol, divine providence, which superintends all human affairs, directed her steps to the metropolis of England. It was during her residence in London that she had the happiness of frequently attending upon the ministry of those eminent men of God, the late Dr. Gill, and the late Mr. Hart, of Jewin Street, well known to many in the religious world by a volume of very experimental Hymns, of which he was the author. It was under the ministry of the latter preacher that Mrs. C. received those religious impressions which never left her, but terminated in her real conversion. This took place more than forty years ago, under a discourse Mr. Hart delivered upon *John xxi, 22; Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me.* This text Mrs. C. made choice of many years ago as the ground of her funeral discourse.

Soon after her marriage to my worthy friend, Mr. J. Croft, who still survives to bemoan her loss, they left London, and for a short time resided at Little Brickhill, Bucks. After various movements, divine providence led them to settle at Fenny-Stratford, Bucks; where for many years they kept the Swan Inn. There being at that time no dissenting church at Fenny-Stratford, in the year 1785, Mrs. C. (and in a short time after Mr. C. likewise) united with the baptist church at Stony-Stratford, seven miles distant. After some few years Mrs. C. had an honor-

able dismission from the church at Stony-Stratford, to the church of the same faith and order meeting at Ridgmount, Beds. Here Mrs. C. and her beloved partner regularly attended for several years, notwithstanding the distance from their dwelling is full seven miles; and were much esteemed by the Ridgmount friends. My late friend finding it difficult on account of increasing infirmities, to attend at Ridgmount, about three years ago, she and her partner were honorably dismissed from Ridgmount, and became members of the newly-formed baptist church at Fenny-Stratford.

Some time previous to this Mrs. C. being much afflicted, relinquished the public business and lived a more retired life. For many months past Mrs. C. laboured under many and increasing infirmities, which prevented her attending on the public means of grace so often as she wished, and had formerly done. But though her weakness was such that she was obliged to be carried to and from the house of God, yet she attended as long as possible. At length, being rendered totally unable to attend, she was obliged to forego the pleasures of the public worship of God. During her last affliction I frequently visited her, and evidently saw her sinking into the arms of death. I often conversed and prayed with her; in which last exercise, I sometimes found much liberty while pleading with God on her behalf. On making an enquiry as to the state of her mind, she answered, "I know in whom I have believed." A short time before her decease, on asking a

similar question, she made a similar reply; and on my asking if she felt quite resigned to the will of God, she answered, "quite so." The last time I visited her I saw she was drawing near the closing scene, of which she herself appeared quite sensible; for on being asked if I should pray with her, she answered, "Yes, for the last time." From this time she grew weaker and weaker, though quite sensible, until Friday morning, Nov. 12, when without any apparent agony, she exchanged mortality for life, in the 83rd year of her age.

Throughout the whole of her affliction she appeared quite resigned to the divine will, felt calm and comfortable, waiting for her release from sorrow and pain, having committed her soul into the hands of a faithful and promise-keeping God. Her affliction was not violent; but by a kind of general decay, the weary wheels of life stood still at last. Thus lived and thus died my much-respected friend, who though the subject of imperfections, like us all, was a mother in Israel, whose example was worthy of our imitation. She was interred in the baptists' burying ground at Fenny-Stratford on Friday Nov. 19, attended by a number of relatives and friends, who greatly respected her character; and on Lord's-day, the 21st, a funeral sermon was delivered by her pastor to a full and attentive audience, from *John xxi, 22*, according to her own request.

She's gone, [dead ;
Lost for a while, and numbered with the
But there's a day when I shall meet my
friend,
Meet her, O transport! and together spend
Eternity itself, where pleasures cannot end.
J. P.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Baptism by Immersion the Scriptural, Primitive, and Prevalent Mode for many Centuries : proved in a Letter to the Editor of the Evangelical Magazine, occasioned by some Erroneous Representations of the Original Rite given in that Magazine for December, 1813. Button, 4d. or 25s. per 100.

It was not to be expected that the review of Mr. Booth's Apology for the Baptists, which has appeared in the Evangelical Magazine for December, 1813, would pass without notice from those who regard the immersion of professed believers in water, in the name of the Father, the Son, and the Holy Spirit, as the only baptism authorised by the oracles of God. In the letter above mentioned, the writer of that review has received just such a literary chastisement as he has merited. It is given too without asperity, with so evident a concern for the prevalence of truth, it so completely exhibits the errors of the reviewer, and contains so much valuable information on the subject of debate, that we wish it the most extensive circulation. In the paper, which this pamphlet opposes, it is suggested that it cannot be proved that "baptism is immersion only"—"that any one person mentioned in the New Testament as baptized, was immersed,"—or that "any person baptized was so much as in the water at all." These suggestions are given in a form which our

author has very properly characterised as assertions, which he adds, "could never be made by any person who had the least regard to historical truth, unless he were totally ignorant of the writings of the Christian Fathers in the first three centuries." In the subsequent pages of his letter the most ample proof of this is produced. It is so truly astonishing, that the suggestions above given should appear in any publication claiming the least respectability, that the author of the letter kindly supposes, that "the review was committed to the press in the hurry of preparing for publication, without due reflection upon its contents." If, by the mutual forbearance and candour of good men, differing in their views of baptism, the controversy respecting it has of late been confined to narrow limits: our reviewer has done his part toward opening a fissure through which the troubled waters of contention may find their way into the surrounding country, and as they run, the aperture may enlarge, till a very extended surface is covered. Several pamphlets have been recently republished at Weymouth, which have been circulated with great avidity, and, en passant; our author notices them, particularly one written by Mr. Towgood, entitled, "The Baptism of Infants, the undoubted practice of the Apostles"—This, the writer of the letter before us has demonstrated could never have

been thought of by them, and undoubtedly was never practised in the primitive age. The greek word *παιδία*, on which so much stress is laid, he clearly shows, not necessarily to mean infants, in the sense intended by Mr. Towgood. This one circumstance deprives of all force the quotations from Justin Martyr, Irenæus, &c. The citations from Turtullian are too partial to prove anything and it is manifested that he opposed the baptism of children even three or four years old. About the year 254, under the authority of Cyprian, the baptism of very young children was introduced into the church; and, "the admission of those equally young to communion, was brought in about the same time." For the truth of this he refers to the "*Origines Ecclesiasticæ*" of the erudite and elaborate Bingham, and, at the same time, informs us that "both Salmasius and Suicerus deliver it as authentic history, that for the two first centuries none received baptism who were not first instructed in the Christian faith." The testimony of antiquity in favor of what is called "infant baptism" was given up by the learned Whiston, Sir Isaac Newton, Dr. Clarke, and Bishop Hoadley. Our author's chief design, however, is to show that baptism is immersion, that so it was practised in the first age of christianity; and less than this, if we take the proper sense of the word, is never intended by it. This sense he confirms by the authorities of Witsius, Bossuet, Venema, and Dr. Campbell, to which a

Vol. VI.

host of illustrious names could be added were it necessary. The doctrine of the Church of England is also introduced, which speaks of "water WHEREIN (not *wherewith*) the person is baptized." The piece of puerile and often refuted criticism on the greek prepositions in which the reviewer indulges, is thus justly exposed—

"Under his 2d and 3d questions, your reviewer contrives to deny, or at least to dispute, that any person mentioned in the New Testament was immersed, or "so much as *in* the water at all." Will you pardon me, Sir, if I affirm with great seriousness and sincerity, that an infidel might by a similar process, dispute the facts of the crucifixion and ascension of our Lord? For this purpose he might take a Greek copy of the Acts of the Apostles, and after a little half-learned quibbling about Greek particles, he might say, "It may be, and it may *not* be," and so on, as your reviewer does. He might begin with Acts v. 30. or x. 39. where the original is *κρεμασαντες επι ξυλον*; and he might say, "the small word *επι* may signify *upon* or *on*, or *in*, or *at*, or *by*, or *near*; and *ξυλον* may mean *wood*, or a *tree*, or the *stocks*, as it does in Acts xvi. 24: so that these passages which the Christians adduce in proof of a crucifixion, may mean *suspended near a wood*, or *confined in the stocks*; and therefore "there is *no* proof that he was *hanged on a tree* at all!" If your reviewer be a man of piety, he will be shocked at this illustration; but I may confidently put it to your judgment, or that

L

of any competent witness, whether the reasoning in both cases is not strictly parallel.

The reviewer had said that the principle of the Baptists would be won or lost on his first question, which is; "Can it be proved that Baptism is immersion only?" To this part of the review the author of the letter has paid great attention. That baptism was administered by immersion in the primitive age, he proves by the authorities of Dr. Doddridge, Pool and Stackhouse. He then turns to the ancients, and to the same purpose introduces Barnabas, Hermas, Justin Martyr, Tertullian, Ambrose, Cyril of Jerusalem, Chrysostom, &c. That baptism is properly administered by immersion only was evidently the opinion of the compilers of the English Rubrick. "Their direction is to dip the infants discreetly and warily," this was not to be departed from except the child were weak, so that dipping is the rule, and pouring is the exception.

If there be any truth in history—if the ancient fathers, whose reputation for learning and integrity has always ranked high, are to be credited—and if the most illustrious scholars of latter times, adorned with modesty, candor, and integrity, can be depended on in a case with which they were most accurately acquainted: then, the reviewer of Mr. Booth's pamphlet, when he insinuates that in the New Testament baptism does not signify immersion at all, has manifested, either his want of information, or his subjection to the most powerful prejudices.

Religious Books lately published.

1. The Pædobaptist's Reply to three queries in the Evangelical Magazine on the subject of Baptism.

2. Family and Village Sermons, by the Rev. Thornhill Kidd.

3. Familiar Scenes, Histories and Reflections, by the Author of the Antidote to the Miseries of human life.

THEOLOGICAL NOTICES.

In the Press, and soon will be published, A General View of Opinions and Evidence on the Mode, Subjects, and History of Baptism: by Thomas Westlake. The third edition, much enlarged. Recommended to the serious perusal of Baptists and Pædobaptists, by Isaiah Birt, John Cherry, T. C. Edmonds, J. Kilpin, John Ryland, John Rippon, Henry Page, Tho. Roberts.

Mr. W. Jaques, Private Tutor, and Translator of Professor Franck's Guide to the Reading and Study of the Holy Scriptures, will in a few days publish A Brief Memoir of the Life, Writings, and Death, (with Extracts from the Letters) of Christlieb von Exter, son of Dr. von Exter, Physician to his Prussian Majesty, who departed this life at the early age of *ten years and four months*. Together with the testimonies of Professor Franck, and his Serene Highness the Prince of Anhalt.

R. Slate, Stand, near Manchester, has in the press, a volume of Sermons, never before published, selected from Man-

scripts, and preached by the following eminent Non-conformists: Oliver Heywood, Thomas Jollie, Henry Newcombe, and Henry Pendlebury. Biographies of the Authors will be prefixed to the sermons, containing an account of their sufferings for Non-conformity, many particulars of which are taken from their private papers, with which the Editor has been favored by some of their descendants.

Mr. Adam Taylor, of London, is publishing in quarterly numbers, *The History of the New*

Connection of General Baptists. He proposes to give a Sketch of the History of the *Baptists* from the commencement of the Christian Æra to the Reformation; the History of the *English General Baptists* from the Reformation to the beginning of the eighteenth century; the Rise and Progress of the *General Baptist Interest*, in the Midland and Northern Countries; the History of the Design, Formation, Principles and Progress of the *New Connection* from its origin to the present time.

MISSIONARY RETROSPECT.

MISSIONS OF THE UNITED BRETHREN.

We gave a general account [pp. 344—348, in our last vol.] of the Missions of the United Brethren; and very gladly insert the following paper, which has been drawn up by some friends in their behalf.

To those who are acquainted with the history of Missions, the zeal and devotedness manifested by the United Brethren will not be unknown. Long before the conversion of the Heathen had been undertaken, or even deemed practicable, by most other branches of the church of Christ, the Missionaries of the United Brethren, with the Word of God in their hands, and its promises as their guide and encouragement, sought out new subjects for the Cross of Christ; and animated by a zeal which neither hunger nor thirst, nor the fear of death itself, could extinguish, proclaimed far and wide "the Unknown God!" And it is due to them to state, that the result of their labours, for the conversion of the Heathen has afforded ample cause for thankfulness to Him who is the great Lord of the Harvest, and

for increased energy in obeying the command which saith, *Go, and preach the Gospel to every creature.*

157 of their Missionaries occupy 31 Stations in the West Indies, South America, North America, Labrador, Greenland, and South Africa.

In the three Danish Islands of St. Thomas, St. Croix, and St. Jan, the Brethren's Congregations contain no less than 12,189 souls; and their number in Antigua is estimated at about 12,000.

The above Missions have been supported by contributions from the German congregations, and others established on the Continent; and from the United Brethren in this country, and those of their friends who feel disposed to aid so good a cause.

But He, who inspires every good desire; often suffers difficulties to interpose to try the faith of his followers. The pecuniary resources of the Brethren are failing. Germany, groaning under a long and protracted warfare, possesses not the means of supplying her accustomed contributions; and the Brethren's congregations, impoverished by repeated acts of plunder and oppression,

are in need of that very aid themselves, which they so cheerfully dispensed to others.

The debt incurred by the Missions of the United Brethren, at the receipt of the last intelligence, previous to the late calamitous events, amounted to upward of 2,000*l.*; and there is reason to dread a very considerable addition to that sum when the next accounts arrive, owing to the late heavy distresses in Germany, and in other settlements of the Brethren. Perhaps it is not too much to say, that the debt will be probably doubled, the annual expenditure being not less than nearly 8,000*l.*

Few details have been as yet received; but, as a specimen of the severe distress in which several of their settlements have been involved by the calamities of war, we subjoin the following extract, recording the total loss of the Brethren's Settlement at Moscow, in the conflagration of that city.

"On September 1, we were exposed to the rage of the populace, which was restrained by nothing, as the Police and all the Magistrates had left the city the preceding night, when we were deprived of all protection and prospect of safety. The oppressive sensation of anguish which now prevailed and almost overwhelmed us, is not to be described. We could only sigh and cry for help to God, for all human help was gone.

On the 2d of September, the fate of our city was decided. Early in the morning we saw our army retreat through the city, which continued the whole day till toward evening, when the French Army commanded by the King of Naples entered the Kremlin. Soon after the hostile soldiers came into our yard, and demanded provisions and lodging. Now we resolved to keep a strong watch in and about our house and yard, having to fear the worst, especially from a crowd of marauders. Toward nine in the evening, we observed large fires to arise in several parts of the city, which spread from house to house;

and, on the 3rd, became so universal that they could no longer be extinguished, but one part of the city after the other was converted into a heap of ruins and ashes. Toward night the fury of the flames became terrible, and the whole horizon seemed to be on fire; but, as it was still at some distance from our house, and the wind blew in the opposite direction, we still remained in safety, though we could not think of retiring to rest.

In the morning of the 4th, a troop of French Light Horse, with two officers, came galloping into our yard, and demanded bread, with great violence, which was immediately given them; but they were so famished and greedy, that they took not only all the bread, but also the whole stores from the baker. About evening, and still more during the night, the fury of the flames seemed to abate; and, in the morning of the 5th, we observed, to our great joy, that no where new flames arose. We therefore flattered ourselves with hopes, that the fire would be quite restrained, and order and tranquillity soon restored. But, before noon, the destructive fury of the flames was again seen in more than ten places; and it became evident, that the ruin of the whole city was determined. The safeguards at our baker's demanded now, with the greatest violence, cloth for pantaloons, which we could not procure for them. Clothes were offered, which they refused, and threatened murder if cloth was not immediately procured. This being wholly impossible, they required that some of us should accompany them to the shops, and point out the stores. All remonstrances, that the shops were already reduced to ashes, were unavailing, and one of us was obliged to go with them. After some hours they returned, without having accomplished their purpose; and, at this moment permission was given for a general plunder, the safeguards left our house, and took two of our horses with them.

From this hour a period of terror

commenced. About six in the evening, some of the troops rushed into our house, and immediately broke open the doors of our shop, rummaged every room, chest, and drawer, took all our clothes and linen, and only left us the clothes on our backs. While they were thus occupied, we perceived, with terror, that an immense mass of fire was driven by a violent storm toward us, and that we had reason to fear, every moment, that it would seize our dwelling. We, therefore, left the plunderers to themselves; and small and great left the premises, just as they were, with a sensation not to be described. We went on, overwhelmed with terror: none could speak comfort to the other, for every one wanted comfort. No tear alleviated the oppression under which we groaned, and the lamentations of the Russian Domestics, who accompanied us, afforded a terrible contrast to our silent grief. Thus we went into the garden, surrounded on all sides by the flames, which a violent wind rolled toward us like waves of the sea; so that we considered ourselves unsafe in town, and resolved to go into open fields. No sooner were we in the street, than a band of horse met us, who plundered us most unmercifully, and tore the clothes from our backs. It appeared, as though a troop of evil spirits encircled us; and, with drawn swords and loaded pistols in their hands, they took from us what they would. At length they left us, and we proceeded amidst fear and trembling, when particularly the sick and children had much to suffer. Having at last arrived in the open field, we lay down under the canopy of heaven, and all endeavoured, as well as they were able, to secure themselves against the piercing cold; which, however, considering the want of sufficient clothing, was not an easy matter. But, even here, we were not left to rest long, for the plundering began again: a Wirtemberg soldier, in particular, attacked some of us severely; and, with the most terrible threats, demanded

ready money, which none of us had. With much entreaty he was prevailed upon to leave us, having obtained some remaining articles of dress from our bodies. The conflagration continued still; and our well-secured vault, whither we had removed and walled up all our stores of merchandize, and our whole substance, which had sustained no injury from the fire, was now broken open, and entirely emptied. Thus we, all at once, lost our all, and literally became beggars."

In addition to the above distressing narrative, all the congregations in Upper Lusatia and Silesia have been exhausted by repeated requisitions and contributions. The Settlement at Sarepta, near Astracan, has also been in part destroyed by fire; besides other calamities, suffered by the congregations in Denmark and Saxony.

Impressed with these and similar facts, some friends of the Brethren have deemed it right to lay a representation of them before the public; and, by an appeal to British Benevolence, to endeavour to rescue their Missions from the distressing circumstances in which they are involved by these calamities.

Averse at all times from obtruding themselves on public notice, having hitherto preferred retirement and doing good without wishing that good to be known by any, but by those who are its objects; above all, trusting in the goodness of their God and Saviour to provide for whatever is undertaken for his own glory; the Brethren, when remonstrated with on the duty of making their case public, felt some hesitation, which has, however, yielded to urgent necessity.

In thus bringing them before the public, the friends of the Brethren conceive that they are making a communication of facts, which cannot but excite sympathy; while, in withholding the statement here brought forward, they debar the Mission of that assistance, which a generous public is always ready to afford to a cause so deserving.

If the above recital should awaken a disposition favorable to the proposed object, Subscriptions or Donations, in behalf of the Missions of the United Brethren, will be thankfully received by Messrs. Hoare, Fleet Street; Messrs. Down, Thornton, and Co. Bartholomew Lane; the Rev. C. I. Latrobe, 10, Nevil's Court, Fetter Lane; Rev. Josiah Pratt, 22, Doughty Street; Rev. George Burder, Camberwell Grove; Rev. W. C. Tracy, Bartlett's Buildings; Joseph Butterworth, Esq. M. P. Fleet Street; Z. Macaulay, Esq. Birchin Lane; Mr. Wollin, St. Andrew's Court, Holborn; Mr. Hatchard, 190, Piccadilly; Mr. Seeley, 169, Fleet Street; Rev. Mr. Grimshaw, Bedford; Rev. Andrew Fuller, Kettering; Hazard and Binns, Bath; T. Lambe, Bristol; and by the respective Ministers of the Brethren's Congregations; and the Publishers of this Magazine.

THE [LONDON] MISSIONARY SOCIETY.

Extracts of Letters from the Rev. John Campbell.

Graaf Reinett, May 6, 1813.

He expresses his satisfaction in seeing the prosperity of Bethelsdorp, and speaks highly of Mr. Read, who superintends that important station; but is of opinion that some of the missionary brethren there may be spared to occupy new stations. The Government having offered him some land in Zureveld, on the borders of Caffraria, Mr. Campbell has been to survey it, and fixed upon two spots, which seem very eligible for the purpose, and which are nearly north-east of Bethelsdorp.—Here he proposes that some of the brethren now at Bethelsdorp should settle, and begin new missions, which, however, are to be under the superintendence of Mr. Read.

"In this country," says Mr. Campbell, "we travelled two weeks; during two or three days of which we had got beyond all roads, on the borders of the Caffre land, where elephants, ostriches, and buffaloes,

live unmolested. We shot a buffalo far larger than an ox, which afforded many a substantial meal to us and our Hottentots. This proved very seasonable, for at that time we had not an ounce of flesh, which is the chief food of the Hottentots; and we could not have purchased a pound for a thousand guineas, for there was no inhabitant in that howling wilderness.

"I must here mention a circumstance which reflects honour on a captain in the army, who commanded at a military post over the hills which we had left behind us, and to whom we had mentioned our intended route. Reflecting on the possibility of our losing our way, or being attacked by the Caffres, he sent, two days after we left him, a party of soldiers, by a nearer way over the hills, to search for us. Having found us all safe they escorted us 12 or 15 miles. Indeed, the officers at all the military posts shewed us much attention and kindness, and gave us all the information in their power.

"After examining Zureveld, (which is rich ground, to which they will be able to send their cattle, when they get lean at Bethelsdorp, to get fat there upon the fine pasture,) we travelled in a north-west direction to Graaf Reinett, expecting it would be found practicable to proceed from thence to Orange River settlement, though we had no information of its ever having been done. On arriving at Graaf Reinett, we found that God had been working for us, when we knew it not—that he had sent a John the Baptist before us to prepare the way. Mr. Burchel, who is indefatigably employed in making botanical researches in the interior of Africa, was just returned from a journey to the Brickwaas country, beyond our settlement on Orange River, and was the first who had penetrated to that part of Africa from Graaf Reinett. He kindly waited beyond the time he had fixed for leaving this place, that he

might impart to us the information that would be necessary respecting our journey.—Also a person who accompanied him on his journey was engaged by Mr. Kicherer to be our guide, and detained here for that purpose. Mr. Burchel has discovered that Claar Water settlement is considerably farther to the eastward than has formerly been supposed, consequently nearer to Graaf Reinett. He has strongly urged upon us the necessity of the strictest watchfulness against the wild Boschemen, not in the least to trust to their apparent kindness, for if they observe us off our guard, they will be sure to murder us in order to obtain our cattle. I mention these particulars to shew you how much we are indebted to our Lord for bringing us here exactly at the right time to meet with Mr. Burchel, who is not an ordinary philosopher, for he connects the works which he sees with the Supreme Worker.

“Since I began this letter I have heard that the whole mission in the Namaqua land are on their way to join Mr. Anderson’s at Orange River. I suppose from a dread of Africaner, who, I understand from Mr. Burchel, is now in possession of forty muskets. Perhaps you may be sorry to hear this, as I was, but if true, the thing may be from the Lord for good. I hear of large towns, not more than 10 days farther than Claar Water—Mr. Burchel shewed me a drawing of one, which was the end of his journey, perhaps 4 miles in length, and a quarter of a mile broad. To this town perhaps I may go with part of the Namaqua mission, or to some other in the interior from Mr. Anderson’s. Another view of the business is this—I greatly long for a more intimate connection to subsist between the missionary stations, that they might form a kind of chain between Cape Town and the most remote, that they all might easily correspond together, and intelligence from England be easily circulated. In the way they have

been, this was impossible; of course some of the stations heard nothing from Europe for a year or more. If on the road to Orange River I can find a place among the wild Boschemen suitable for a missionary station, there we shall have one; and my plan, in consequence of this change of the Namaqua mission, will be completed. From this plan the whole missionaries could easily meet once a year together at Graaf Reinett, and Mr. Read could, with much greater facility, superintend the whole (if the Society pleases). From this discovery of Mr. Anderson’s place being so near Graaf Reinett, Bethelsdorp has assumed a central position, about half way between it and Cape Town. On finding this to be the case, I felt much in the same way as I suppose Bruce did when he arrived at the source of the Nile. But though I thus write, I believe the Society will have wisdom enough to view it as only projected, not as accomplished; but I must confess I feel so elevated in consequence of its possibility, that fear to penetrate through the wild Boschemen’s country has fled away. But supposing I should perish in the attempt, I most earnestly beg the Society not to be discouraged; so as to relinquish the scheme; for we may lose our lives only through the imprudence of one of our people.—I say again, should all of us perish, do not give up the plan. It would prevent peevishness, discouragement, &c. in the minds of what I may call the poor banished missionaries, who are men, not angels.

“It is easy for a man at his London fire-side to say, ‘Missionaries should submit to every deprivation: but why should they, if it can be prevented?’—Paul did not always suffer for want; for he says, ‘I know how to abound.’ I have this moment finished two maps in the best way I could, to assist you to understand parts of this letter. I shall try to write again before I pass the limits of law.”

Buck's Fountain, South Africa,
19th May, 1813.

"I left Graaf Reinett nine days ago, and have been travelling in Sneuberg, accompanied by brother Kicherer, &c. We have had many opportunities of preaching to Boors, Hottentots, and Boschemen.—I preach by interpreters, I think I met with only one Bosche-woman who had ever heard of God before; she said that her grandfather told her of him. At the bottom of a hill, I entered the hut of an aged man, who had no covering but a sheep skin. He had never heard of a Creator, of heaven, or of hell. I spoke to him by means of a Dutch gentleman, who interpreted to a Hottentot girl in Dutch, and she to the old man in the Boschemen's language. They have no word in their language by which to express God. The Boors, when speaking of him to them, called him *The Great Master*.

"I felt a solemnity in leaving behind me all civilized society. Two hours after sunset we halted. We were a large company, and had several waggons. We have now no roads, but travel entirely among heaths, and look out for the best openings we can find among the mountains.

"About an hour after we set off this morning, we perceived the footsteps of several lions, and at one o'clock, saw two of them about 300 yards from us, among some reeds. Our people fired; severely wounded one, and slightly the other; the latter ran off, but the former was disabled. Our dogs approached within a few yards. Our people fired again, and killed him. They then skinned him, and salted the skin. I hope to bring it home with me to Shackelwell.

"Assure my friends that I have little apprehension of danger. Our armed men will, I trust, through the kindness of Providence, intimidate the wild Boschemen. Mr. Kicherer, and other friends, leave us to-mor-

row, when we are to proceed through the country to the Great Grange River. I feel pain at the thoughts of parting with brother K. to see him no more upon earth; but at these deaths I have been often."

Missions to the Isle of France and Java.

On Sunday, Nov. 14th, Mr. Jos. Kam, Mr. John Christopher Supper, and Mr. Goslot Bruckner, Missionaries who had received their education at Berlin and Rotterdam, and who were intended to have been sent to the East by the Rotterdam Missionary Society, but in consequence of the war, came over to England, and were patronized by this Society, were ordained at the Dutch Church, Austin Friars, London, by the Rev. Dr. Wernick, &c.

These Missionaries are now going to the great and populous Island of JAVA. They take with them valuable letters of recommendation to his Excellency Governor Raffles (a relation of the Rev. T. Raffles of Liverpool.) One or more of them will probably supply some of the vacant churches in Batavia, where, it is said, only two of the Dutch ministers survive. They will apply themselves to one or more of the languages of the natives, and it is hoped will be able liberally to disperse among the Chinese, of whom 100,000 are reported to reside in or near Batavia, copies of the sacred Scriptures, already translated and printed by Mr. Morrison.

The Directors have derived much encouragement in undertaking this Mission, from the liberal offer of *one thousand rix dollars*, made by a gentleman, who had been high in office in Batavia, for the first Missionary which this Society should send thither. This offer was made by that gentleman to Mr. Thom, when on a visit to the Cape, and before either he or Mr. Thom knew that such a Mission was in contemplation. This worthy gentleman,

and another who was with him at the Cape, will probably be at Batavia when our Missionaries arrive, and give them a cordial welcome.

They will proceed to Java by way of the Isle of France, together with Mr. John Le Brun, a native of Jersey, who has been under the tuition of Mr. Bogue. As this Missionary speaks French, he will be able to converse and preach in that language, and endeavour, in every possible way, to promote the knowledge of the Gospel among all classes of people, and especially by the dispersion of the Bible in the French language. Mr. Le Brun is furnished with letters of recommendation to the worthy Governor, R. T. Farquhar, Esq. and to other gentlemen, who appear very desirous to promote the moral improvement of that colony. An important object of this Mission is to prepare the way to the great Island of Madagascar, and it may be hoped to Bourbon also.

We are happy to learn that in consequence of the late events in Holland, the communication with the Rotterdam Missionary Society, which had long been obstructed, is now renewed, and letters have been received for the three Missionaries who are on the point of sailing for Batavia.

Ordination of Mr. Le Brun, Missionary to Mauritius, or the Isle of France.

Mr. Le Brun was ordained Nov. 25th, at Jersey. The service began at 5 in the afternoon, but the large chapel was filled by 4. Mr. Mackay introduced the service by prayer, &c.; Mr. Le Gros also engaged in prayer; Mr. De Faye shewed the nature and great importance of Missions in an impressive manner; Mr. Soheir asked the usual questions, and Mr. Le Brun witnessed a good confession before many people; Mr. Francis Perrot, his pastor, offered up the ordination prayer, and gave him a solemn charge; and Mr. Soheir addressed the con-

gregation. Mr. Le Brun is the first Missionary from Jersey, and he is sent forth with the blessings and prayers of all the good people. We hope Jersey will produce more Missionaries.

EDINBURGH MISSIONARY SOCIETY.

Mission to Karass.

We are credibly informed that the Missionaries sent out by the Edinburgh Society have been under the necessity of leaving the above Settlement. They had, however, removed all the Turkish Testaments, printed for the use of the Tartars, into the Fort.

ARMENIAN CHURCH.

An account of the state of the Armenian Church, particularly in respect of their want of the Scriptures, as given by Mr. JOANNES LASSAR, teacher of the Chinese Language at Serampore.

"The Armenians are scattered all over Asia, and have formed settlements wherever they have found an opening for trade. They have churches at Calcutta, at Chinsurah, at Dhacca, and at Sydadabad, and may be found in small bodies at Patna, at Cawnpore, and at many other places in Hindoostan. They have settled also in Madras, Bombay, Surat, Bagdad, Bushire, Muscat, and in short, all over that part of Asia. From a bishop of our church who visited Calcutta not long ago, I learnt that it was supposed that Constantinople alone contained not fewer than a hundred thousand houses of Armenians. Jerusalem, Deabeker, and Constantinople are the seats of Patriarchates, and a very considerable number of Armenians are also settled at Venice. The most correct copies of the Bible have been printed at this latter place, a distance so great from India, however, as to render the Bible here extremely dear and scarce. In Calcutta an Armenian Bible cannot be purchased under sixty or seventy rupees," (or from seven to nine pounds sterling):

"and so great is the scarcity, that it is not procurable even at that price, except on the decease of a gentleman, and the sale of his books. The copy which I possess could not be purchased under a hundred and twenty rupees," (or fifteen pounds sterling.) "If in a city like Calcutta, where the Armenians are so opulent, the want of the Bible is so great, what must it be in other places?"

"I am informed that at Constantinople, the current price of a Bible is thirty rupees, which puts it completely out of the reach of one fourth of the inhabitants. In other places, the risk is too great to render it profitable to import Bibles from Venice. In our native land the scarcity is still more deplorable. It is common for a bishop to commission a friend at Venice to purchase and send him a certain number of Bibles, which the bishop sells among his communicants so as to indemnify himself. The current price there is thirty rupees, which renders it impossible for the poor to purchase them, who are consequently destitute of the sacred volume. I need not mention that in the present state of the Armenian Church, it would be hazardous for any one else to attempt the selling of Bibles except the clergy."

BAPTIST MISSION.

The following Letters lately appeared in the Instructor Newspaper, addressed to the Editor.

MR. EDITOR,—I have long rejoiced in the good work apparently carrying on by the instrumentality of the Baptist Missionaries. I have had the gratification of throwing my mite into their treasury. I have admired the liberality of leading men among them, and the broad bottom upon which its affairs are conducted and supported by Christians of all denominations. Such being the case, I observed with the more concern, in No. 25, Periodical

Accounts, a Letter from the Rev. A. Judson, with mention of his baptism. In my humble opinion its insertion was inexpedient, unnecessary, and impolitic, and will tend to injure their cause. Many others besides myself, though we rejoice in the conversion of the heathen, do not subscribe to make Baptists. Our object is to have Christ preached, not to have the interests of a party promoted. There was a peculiar indelicacy in the case of Mr. Judson, as he was sent out a Missionary by a Society of a different denomination in America.

Your liberality, Mr. Editor, will find room for these few lines; and I flatter myself, should ever another similar circumstance occur to that I have referred to, it will be left out of the periodical account.

Yours, &c.

A FRIEND TO MISSIONS.

SIR,—Your correspondent who subscribes himself "A Friend to Missions," complains of the letter from the Rev. A. Judson being inserted in No. 25 of the Periodical Accounts of the Baptist Mission, as being inconsistent with "the broad bottom on which its affairs are conducted, and supported by Christians of all denominations." We have never made the ordinance of Baptism a prominent feature of the mission; not because we think it unimportant, nor from motives of "expediency and policy," but because there are other things which we consider as of greater importance. It is rather extraordinary, however, that the reporting of our Proceedings should give offence, and that so serious and modest an avowal of his convictions, as that of Mr. A. Judson's,* should be thought objectionable.

Mr. Judson was convinced, during the voyage, that he was in an unbaptized state, and on his arrival requested the Baptist Missionaries to baptize him. With this request

* See the Letter in No. 25, p. 49.

they could do no other than comply. Nor could we do other than report it, for the justification of our brethren, against all surmises of their having used unfair means to draw over to their views a Missionary from a Pædobaptist Society. If we had concealed the fact, it could not have been long unknown; and they who now complain of us, might have been some of the first to reproach us for having done that which we were ashamed to avow.

Christians of various denominations have indeed subscribed to our undertaking; and we have subscribed to theirs. We do not subscribe to make Pædo-Baptists, nor they to make Baptists, both subscribe, I hope, to make Christians; notwithstanding the difference in respect of Baptism. In subscribing to Pædo-Baptist Missions, we have no wish to restrain them from acting up to their convictions, or from reporting their Proceedings; and the wish to lay any such restrictions upon us, is certainly no proof of superior liberality.

If every subscriber to the Baptist Mission requires that nothing be done contrary to his opinion; or if it be, that nothing be reported concerning it, we must be upon a "broad bottom" indeed; or rather, we must have no bottom, no principles; but must conduct our matters as "expediency and policy" may direct. We are not unthankful for any kindness shewn to the undertaking, but had rather be without it, than to be brought under

an obligation by it, not to avow our principles and proceedings.

Yours, &c. A. F.

Kettering, Dec. 14, 1813.

Since the above, a reply has appeared, in which the Friend of Missions professes to be "not convinced of the propriety of publishing the account of making A. Judson, and Luther Rice Baptists"—and hopes the cause may not be injured by any being led to suppose that part of their employment is to turn Independents into Baptists. If the writer be really a friend to the Baptist Mission, amongst other Missions, and is truly desirous that "the cause may not be injured," how are we to account for his representing the Missionaries as making Messrs. Judson and Rice Baptists; when he knew the former at least, was a Baptist before they saw him? If any are led to suppose that "part of their employment is to turn Independents into Baptists," it is he that has led them, and not the account in No. xxv. we should not have expected a "Friend" would have dealt in cross misrepresentation.

Nova Scotia and New Brunswick Association.

WE have received the minutes and circular letter of this Association, held June 22 & 23, 1812. It comprises 22 churches, consisting of 1371 members. The additions were 76, exclusions 13, dismissed 6, died 13. The circular letter will appear in our next.

DOMESTIC RELIGIOUS INTELLIGENCE.

STEPNEY INSTITUTION.

Jan. 4, 1814. A general meeting of the Subscribers and Friends to this Institution, was held at the New London Tavern—Rev. W. Newman, President, in the Chair. A Report was read by the Secretary, stating, that *twenty-three students,*

who had received instruction under the patronage of the Society, since its first formation in 1804, were now exercising their ministry with acceptance in different parts of the kingdom, and that several of them were become settled and respectable pastors of churches.

Also that there are at present *nine students in Stepney*, and *six others* receiving the elements of education under different ministers in the country. And that applications for admission have been received from *nine other young men*, who are well recommended, but from the slender amount of their annual subscriptions, the committee have been under the necessity of suspending the consideration of them, until an enlargement of their finances can be obtained.

The following Resolutions were unanimously adopted.

1. That the report now read, whilst it states the benefits already derived from this Institution, holds out sufficient encouragement for renewed efforts in promoting its objects.

2. That as there are several young men, desirous of devoting themselves to the service of the sanctuary, whose admission the committee have deemed it prudent to suspend, on account of the state of our finances—this meeting is of opinion, that such of them as may be found eligible, should be received on its foundation, relying on the liberality of christian friends to afford the needful support.

3. That the contributions of the friends of religion be solicited, either personally or by letter, both in the metropolis, and in the country.

4. That the Committee be desired to apply to the Ministers of our denomination, in London, and its vicinity, respectfully requesting them to make a collection in their respective congregations, towards assisting the funds of this Institution, and to recommend the object to their friends.

N. B. Should any of our Ministers in the country,* on reading this, be disposed to patronize the Institution, in the same way, their contributions will be thankfully received by Jos. Gutteridge, Esq. Treasurer; The Rev. Tho. Thomas, Secretary; or

Mr. William Burls, No. 55, Lothbury.

Peckham; Jan. 6, 1814.

BAPTIST ITINERANT SOCIETY IN LONDON.

It is with unfeigned pleasure we record the labours of a society, calculated to be extremely beneficial, although at present but little known, even in the denomination to which it belongs.

The Baptist Itinerant Society for encouraging ministers to preach the gospel in the villages around the places of their residence, was formed in London in 1797, and from that period has contributed in a considerable degree to extend the knowledge of the Redeemer to those neglected villages, where the savour of his doctrine had been but little known.

We have before us the report of the Committee for the last year, and are gratified to find, that with comparatively very limited means, the Society has given assistance to worthy laborious ministers in Bedfordshire, Berkshire, Cambridgeshire, Cornwall, Dorsetshire, Essex, Gloucestershire, Herefordshire, Northumberland, Oxfordshire, Shropshire, Suffolk, Warwickshire, Wiltshire and Yorkshire; also to several others in Scotland.

The report is long, and very encouraging, we can only find room for a few short extracts. The following is the last intelligence received from Scotland. "Mr. Gibson made his tour in the month of August, and visited several little towns and villages in the shires of Ayr, Kirkcaldy, Wigtown and Dumfries, preaching the word, and was favoured with larger audiences than he expected. He was engaged four weeks in this service, and observed a considerable desire to hear the gospel. Mr. Barclay also took a tour for three weeks, and says, "I had opportunities of preaching 28 times, My congre-

* A collection of £12. 5s. 1d. has been received from the Rev. Andrew Fuller.

gations were much larger than I anticipated, varying between 200 and 500 souls. In four or five instances they were smaller; and in two or three, about 700 attended. In our several tours we preferred standing without and "uttering our voice in the streets;" our stations therefore were for the most part in "the chief places of concourse"—"by the way in the places of the paths;" and we invariably observed thither persons were most disposed to resort, and were most easily found. We have both returned greatly impressed with the importance of these visits to the villages, and though in this, perhaps, more eminently than in our more stated efforts we must "sow in hope;" yet the anxiety of the people to hear, and their apparent impressions, in the mean time give cause to expect that "our labours shall not be in vain in the Lord."

Mr. Jones of Woolston, near Coventry, writes as follows. "I have preached at Draycott nearly two years, and in June 1811, a church was formed, composed of six members; since which time our number has increased to twenty-three, and several more stand ready for admission. Draycott is a central spot, surrounded by ten, or more, villages and hamlets, within the compass of three miles; all of which are yet destitute of the gospel. From most of these we have some on the Lord's Day, each saying to his neighbour, *come with us, we will surely do you good*; consequently little troops are formed, whose eager steps (and glowing countenances) plainly indicate their ardent thirst for the word of life."

It is part of the plan of this Society to furnish Ministers with Bibles and Tracts, for gratuitous distribution. Many instances of the usefulness of these are mentioned. "I have no doubt," says a Correspondent; "that these will do a thousand times more good than ever I shall be able to accomplish." Two of my friends have taken upon themselves

to distribute suitable tracts in some of these miserable villages. Their plan is to visit them a second and third time, to gather up the Tracts they had left and replace them by others, which gives them opportunity to converse with many persons who are perishing for lack of knowledge. They have been hindered for want of Tracts, but your benevolence will set them off again."

The Report thus concludes, "A large field of usefulness still remains uncultivated. One of the Society's Correspondents, after mentioning that he had lately introduced the gospel for the first time into a village, says, 'This is one of more than 30 villages and hamlets within the compass of 7 miles where the gospel is not preached.' The letters from the Ministers in the Country abound with expressions of regret that they are not able to spend more time in the villages and to extend their labours to a greater distance. Many of these good men are obliged (owing to the poverty of their people) to spend the larger part of their time in temporal concerns in order to support themselves and their families, and it is only through the pecuniary aid granted by this Society that they can devote any part of their time to Village-preaching."

The expenditure last year considerably exceeded its income; and we cannot but express our regret that a Society so admirably constituted, and apparently so well conducted, should find its measures contracted by the want of suitable support. Any remittances for its use may be made to James Pritt, Esq. Wood Street, Cheapside, or to W. Gale, Esq. Bedford Row, London.

ORDINATIONS.

Sept. 15. Mr. Joseph Price; (from the church at Canon Street, Birmingham) was set apart pastor over the Baptist church at Alcester. Introductory services by Messrs. Elisha Smith and Morgan; ordination prayer by Mr. Franklin; charge

by Dr. Ryland, *Acts*. xx, 28; Sermon to the people by Mr. Coles, 1 *Cor.* xvi, 10, other services by Messrs. Gray, James Smith, &c.

New Church formed.

Early in the same month a new church of about 30 members was formed at Astwood, near Alcester, having received a friendly dismission from Alcester church for that purpose. This interest owes its rise, under the divine blessing, to the labours of Mr. James Smith, who was unanimously called to the pastoral office among them.

Oct. 14, Mr. Thomas Welsh was ordained pastor of the baptist church at Newbury, Bucks. The introductory services by Messrs. Fletcher and Bicheno; ordination prayer and charge by Mr. Sutcliffe; sermon to the people by Mr. Saffery; conclusion by Mr. Dryland, (indep.)

Places opened.

Oct. 16. A small chapel was opened at Loughton in Essex. Sermons by Messrs. Hughes, of *Battersea*, J. Clayton, Jun. and G. Collison. The devotional exercises by Messrs. Smith, Weybridge, West, Muston, and Banes.

Dec. 14. A chapel was opened at Town Malling in Kent. Sermons by Messrs. Knott and Slattery. The place has been since supplied on Lord's days by different ministers; many attend with much seriousness.

Catholic School.

This Institution, which we mentioned p. 480, in our last volume, continues to be increasingly useful, and claims an extended support. On Christmas day it was removed to George Street, St. Giles's, where new School-rooms have been built, which will contain 400 children, the boys under F. A. Finigan, and the Girls in another Room are taught sewing, knitting, &c. by his wife. The books used are the holy scriptures only, with a common spelling book. The children attend their own chapel.

October 5, 1813. The West Kent Union for promoting Village Preaching, met at brother Drew's place of worship in Strood. The brethren Roaf and Chapman preached. The next meeting of the Union to be held at Ebenezer Chapel, Chatham, Tuesday, April 5th, 1814. The brethren Ralph and Prankard to preach.

LINES

affectionately addressed to the Memory of the Rev. J. Evans, 32 years the faithful Pastor of the Baptist Church and Congregation, Abingdon, Berks, who died July 1, 1813, in his 58th year.

My harp, awake! to plaintive sounds be strung!
 Silent thou must not be, for one has fall'n,
 Beloved by Heav'n—on earth, rever'd, admir'd,
 By all the good—nor shall he die unsung.

Does genuine piety confer the meed
 Of high distinction? His was piety
 That came from heaven; pure in its principle
 As crystal spring, that from the mountain's top
 Descends, and ardent ev'n as summer suns
 In their meridian glory. Thine, too,
 Dear Evans, thine, unconquerable zeal,
 Humility unfeign'd, and love that glow'd

Thro' every changing season, still unchang'd,
Toward all that live; nor death can quench the flame.
Amidst the band affectionate, on earth
In foremost rank; and now perhaps on high
Distinguish'd too, where "all the air is love."

O had I known that pain and death where nigh
Thy honour'd head, petitions, wing'd by faith,
Breath'd from a breast that loves thee, should have ris'n
To Him who in extremity has heard
The suppliant's prayer, that life might yet be giv'n,
That such a Sun might not go down at noon—
That Health might leave her seat, the fertile field,
Where oft I've seen her following the plow,
Tending the sheep, or musing in the shade,
Show'ring her roses on the toiling swains—
That she might hasten from the mountain's brow,
Where oft she stands, catching the morning breeze,
To Evans' couch of woe, and pour her balm,
(Exhilarating stream!) o'er all his frame.

Ere yet it clos'd, thy character was drawn
By an unrival'd pencil. Those who knew
Thy solid worth, will readily pronounce
The features thine—'firm, simple, grave, sincere,
'In doctrine uncorrupt, in language plain,
'And plain in manner; decent, solemn, chaste,
'And natural in gesture; much impressed
'Thyself, as conscious of thy awful charge,
'And anxious mainly that thy flock belov'd
'Might feel it too; affectionate in look,
'And tender in address, as well becomes
'A messenger of grace to guilty men!

Evans! dear lab'rer in the Saviour's cause,
We mourn thy loss—Who now; we anxious ask,
Shall watch the flock bereav'd? Who now shall take
The tender lamb, and in his bosom lay
The little charge belov'd? Who now shall lead
The weary and the faint to pastures green,
And living waters, as our Evans did?
Who now shall seek the wanderer? Who now,
With joy akin to that an angel feels,
Shall find and bring him to the Master's fold?
Who now, in sweetest strains shall publish peace
In Jesus' name? Who shall proclaim his love—
That love, which many waters could not quench,
Whose vast mysterious heights, and depths and lengths,
Can ne'er be told; ev'n by immortal tongues—
Who shall unfold this theme as Evans did?
Oft on his lips enraptur'd have I hung,
Pain'd that the passing hour so quickly fled,
And conscious of a joy unspeakable,

Late on a solemn eve as far I rov'd
And thought on Evans, fancy feign'd

Him there.—I thought his voice affectionate,
 In tenderest accents said, " Weep not for me—
 " I've fought the fight—the victory is gain'd,
 " And I am blest—unprofitable, yet
 " I'm now admitted to the Master's joy—
 " Zion is not forgotten—true, I shone,
 " But with a borrow'd light—and know ye not,
 " That stars, though long and bright they glow, amidst
 " The expanse of heav'n, must set as well as rise?
 " Give diligence to make thy calling sure—
 " Stand fast—while day continues, work, the night
 " Is hast'ning on—arise and trim thy lamp—
 " Soon will the Master come and call for thee.
 " Then—as the weary dove, with eager wing,
 " Flies to her window, as she eyes the storm
 " Approaching,—shalt thou enter into rest;
 " And we shall meet where parting is no more."

He paus'd—and then again, in accents sweet,
 As voices blest around the eternal throne,
 He said—" Go—tell the Flock so lately mine,
 " To watch and pray—attentive to review
 " The solemn truths they've heard—bid all the sheep
 " Rejoice; for soon in pastures better far
 " Than earth can yield, our spirits freed from sin
 " Shall meet again, nor death shall sep'rate more.
 " Go—ask the careless, where they will appear
 " When heart and flesh shall fail?—What they will do
 " When summon'd to the judgement seat of Christ,
 " And I shall meet them there, to testify
 " Their deeds were evil?—To every youth
 " Repeat those lessons I have often giv'n,
 " Nor giv'n in vain—tell them I still shall watch
 " Around their path—nor will I quit my charge,
 " But minister, till I have brought them home."

Once more he paus'd—and then again he said,
 " Listen!—Tell her who lov'd me most, to weep
 " Not as devoid of hope—bid her recline
 " On God's paternal bosom—bid her look
 " Within the vail, and see me happy there.
 " A few more rolling suns, and we unite
 " Eternally. Go—tell my much-lov'd Sons,
 " Children of many prayers and many tears,
 " That God will be their Father—Heav'n and earth
 " May pass away, his promise cannot fail.
 " Tell them, when dying anxiously I wish'd
 " That they might trust in him, obey his will,
 " And live for ever."

He said—and fled to heav'n—and I return'd
 Breathing the ardent prayer, " O let me live
 " The life of him who loves thee: let me die
 " The death he dies; and be my latter end
 " And portion like to his!"

Cosely.

B. H. D.

Smith, Printer, 29, Winchester Row. Edgware Road.